M2009

Saturday, March 27, 1971

Westtown

Group 1V

MR. NYLAND: So, what will we drink to first? Maybe you do know. Lotus, it's her birthday. Half century. Very important. Beginning of the third quarter. And why do we drink to her further health? Gratitude? Do you feel that? Do you realize every Friday, here we are, with their wish for us to be here. To go through the whole rigamarole of taking care. I don't call it hostess. It's a friend, a friend of us, and the group, a friend for us in Work. A sustaining friend and a member, I would almost say, originally one of the early, early members of this group. And because of that time, loyal - loyal to ideas, loyal to the aim, loyal to an understanding, loyal to the different people. And every week for a long time already now, there is a chance we, we come here, or we were in New York already. I don't know how many years we have done this. And every week, a little bit more added to the gratitude and to the thankfulness that I feel towards her, as a friend I say, but as someone, I would almost say, more than a friend, because I can count on her. That is what loyalty creates: A person who is there when you wish him to be there, a person you can count on when you are in need, a person who will not fail you. You see, for me, that is Lotus, fortified by

Georgie, of course.

And here we sit, in this building, house, almost I would say, the fact of having this attic, or whatever you want to call it, the upper floor, taken by them for the purpose because we could have music here. And it's interesting. Maybe, it was music a little bit that helped sustain, that formed a reason for coming and being open to receive all of you. And sometimes I think you don't know what is involved. And sometimes I do believe that you consider it just as a matter of course. And it isn't, because each week it has to be remembered. And each week you really should say, thank God someone like that, like they, create an opportunity for us to sit together and talk, of course, talk about Work, talk about solidity, talk about understanding, talk about application, talk about that what one must do in one's life. And this, for Lotus and Georgie, is one of their doings for the benefit of us.

You see, I love Lotus. And it's very beautiful to remember it on her fiftieth birthday. I hope you wish her well, not only tonight but many, many times during the coming year to help her to grow, to help her when she may need it, and then to compensate for what she has been giving us. Lotus, to the second part of the century. And Georgie...

PART TWO

MR. NYLAND: You know that we use these evenings on Saturday many times for little discussions of what has happened during the week, and particularly what is the result of meetings because I assume that practically everybody in this room is engaged in Work of

some kind. And that they realize that they have to have stimulus, otherwise the desire many times of course dies down. And how to sustain it? And the best way that I can see is by mutual consent to try to encourage each other, by making statements about one's own life, into which then is introduced attempts to wake up. Because it is always such attempts that account for the possibility of progress of a man. Without such attempts a man stands still. He may fill himself with a great many thoughts and feelings and some of them may even be quite wonderful. But there is something necessary that that what is given to him has the possibility of a thought, or even the arrangement of his own psychological development allowing him to have emotions. That then as a result of such experiences a man has to come to himself, to start to realize what it is in him that actually responds. And that the responding, to that what he receives, depends a great deal, of course, on where he lives and what happens at that time to be in the foreground of his own existence as a being on Earth. But that, as a result of these kind of considerations, and all the time, and time after time, being reminded that one is alive on this Earth that, that the requirements of this Earth are very strict, that a person, having been born in the form of his personality, must respond to that what a personality in the first place has given him, and which may be the result of father, mother, and ancestors, and may also be the result, quite unconsciously, of the surrounding and the different people who have influenced him, and the kind of education and wherever he happened to live and what he took in and what his natural tendencies were, naturally - that is, what has been made of him as a result of different influences affecting him.

But then there is a certain question that comes up. To what extent is such a person responsible for his life? Because if everything is given, and it is naturally that a person keeps on breathing, and that in breathing he receives food, and of course economically that he has to provide for a little bit of a different kind of food - milk and water, or bread, perhaps even, or sometimes cake, that then his existence as a body must remind a person to the fact that perhaps there is something else besides just this outside form and a little bit of an inside, which every once in a while we call essence.

You see, what is it really that a man, when he starts to consider himself as a human being, and with perhaps responsibilities which are also laid on him by nature, perhaps he doesn't want all such responsibilities, and he tries to find certain ways and means to get rid of them in order to pay as little as he can, which is logical, because even in that as an objective for oneself, it is necessary to consider how much the expenditure of one is worth what one gets for it. But then,every once in a while, one starts to question: is that particular road that I am following now, is it really conducive to myself as a form of life? And does it, to some extent bind me and continues to bind me? Or is there a reason to assume that that what is life should not be bound all the time and that even perhaps, because of his life on Earth, he is reminded because of such bondage of the possibility of a freedom.

Such questions of course must come up in any well-thinking person, in any well-emotionally inclined person, in any active, physically kind of a person. That at times he considers himself, and maybe sometimes he thinks about himself in retrospect, bringing back through his memory that what has taken place, and remembering

then how he was, and thinking about his behavior or the thoughts he had or the feeliings which he allowed. One must come to such conclusions, I say, for any well-thinking man or any well-behaving, emotional kind of a creature. What is it that starts to take place in a man? What is it really that at the time when a mind becomes active and says things to him, and then his feeling counteracts them, not entirely in agreement, but maybe just as well, having a right of their own existence. What is it that a man has to do in order to reconcile those two? Sometime ago I talked about what is a man really if one compares the functions of an emotion or a feeling and the functions even of a physical body. And I said then at that time, there is a difference between an ox and a horse - many times a wild horse, sometimes a tamed ox with a farmer who knows how to handle him. What is the oxen in a man and what is his horse?

You see, I believe of course in the little parable, or the symbolism of the carriage and the horse and the driver, and the passenger.

But perhaps it has puzzled you a little bit that such an image is not complete. And it may be quite all right when one once understands it, but if the carriage is the body, a carriage is lifeless and the body isn't. A carriage has no will of its own, no wishes even. A body quite definitely has. A body has to learn. A carriage won't learn. It's dependent entirely on the feeling, perhaps on the horse, perhaps on the driver. And that part of the image is quite right, but the carriage always puzzled me because there is such a tremendous force in the carriage,* (body?) which is alive, and a carriage is just

(* editorial correction) Sounds like should read body instead of carriage.

mechanical. That's why I compared it to an ox. An ox can be trained. An ox can be manipulated. An ox and a wild horse have different ways of expressing their life. An ox becomes dependable because it is in the nature of an ox to continue to pull, and steadily, without jerking. A horse is quite different. It has strength, and a force, and particularly when it's harnessed and it wants to get rid of the harness, it jerks. It pulls in spurts, at times very violently, shaking everything of the carriage, shaking everything of the body but not continuous, and not on an even keel That's the difference between an ox and a horse.

And who is the driver? The mind. And what is he worth? He has no language for the two of them. He is not as yet able to be in between the ox and the horse, to convert the language of one into the language of the other. He is not there to be an interpreter in between them. He sits somewhere, as a mind, sometimes contemplating, sometimes realizing what is taking place without being able to do anything about it. Sometimes admitting, maybe taking sides of either the oxen or sometimes of the feeling, but many times in doubt if that little mind is taking the right kind of a road, simply because it is practically on the same kind of a basis as either the ox or the horse. And what is the driver worth with his whip or with the reins? He pulls them a little and then the horse will go left if it wants to. But when it's wild and it's not trained, it won't. And even an ox when directed, what does the farmer have to use? A little whip. If he knows his oxen, he never uses the whip to whip it, to push it, or to tell it or to pull it. No. His little whip is used just at the little point at the end to indicate to the oxen which way to go. Many

times with a little saying, "jiggely, jiggely". And then touching the ox left, meaning it has to go left, very much as a driver of a carriage knows by the reins how to manipulate the horse, not by pulling it up sharp, and not by hitting it with a whip. Then it gets out of bounds. And then, of course, the driver may be lucky if he survives. That is a driver who becomes a little clever, and that is a farmer who knows his ox.

But what is the language between the ox and the horse? And how can the mind actually be master and we know the mind cannot be. The farmer cannot be. The driver cannot be. We say the passenger of the carriage, what is it? The formation of an 'I' which is above all of them and which is, you might say, innerly wished by a horse and which is definitely wished by an oxen to be guided correctly and not to lose too much energy. Because that is what an ox is - he measures his steps. A wild horse doesn't mind, he has too much energy to spare. And the mind is incapable of understanding until there is a passenger who can tell him, wake up.

If the 'I' could be created as a result of an inner wish on the part of the feeling and an inner wish, really, for an oxen to be in reality serviceable, that then, when such 'I' could exist, it will start to affect the mind in a certain way to make it a little bit more conscious. But how? Only when the activity continues in an unconscious state. And that every once in a while, this little 'I', being observant, can grow because of the wish of the horse wanting, you might say, to be tamed. But, in such a way that it becomes harmonious in relation to the language of the ox and also the hope for a language which will give him a consciousness. That what the feeling wishes to know, is really

the language of the translation of consciousness into a conscience, so that, then, the conscience will become the guiding force for the horse and leave his own wildness alone than only for the effect that his energy can have in his wish to create, you might say, a master. But it is very difficult even for the horse to be tamed that way. And, there is no direct road as yet between consciousness and conscience.

When consciousness can start to function as a result and a changing in the mind itself and then, you might say, becoming objectively tinted, it becomes interested in the ox first, to give the ox a chance to see what is in store when he could become subservient to the mind as it is. And for that reason the mind sometimes has to come down to the behavior form of the physical body. When the mind starts to become observant in a certain part and then, gradually, in time and with a great deal of patience, becomes sufficiently grown up and affecting then the mind as it is unconscious and, every once in a while, opening the possibility of a consciousness to show what it is to be open, and then, to realize that with this, if the mind could change, the driver can heed what the passenger has to tell him. Because the passenger has been already to many different worlds and only comes down to Earth to use the carriage, or to use the ox in order to pull a sleigh on which there are stones to build a house.

The reason why the mind is willing to come down to Earth is simply to be able to illustrate what is really necessary in the participation of consciousness and unconsciousness, to tell the ox what it is as behavior that is needed in order to produce a harmonious entity of the three. The horse will follow when the

language is understood of essence. And it is only that essential quality of the feeling and the essential quality of that what is phsyical, when they meet under the influence of an 'I' directing them, that in this process of participation there is a difference between the observation process which proceeds it. With observation, I become aware of that what is and I enter, as it were, into myself, as if that what was the outside, as if out, as if part of me, as if gradually it becomes, with a great deal of patience to feed it and to make it grow up, becomes a part of me and does not stop at trifles of the surface, but enters into my essential being. Then, when it is within, and has reached an inner life of myself that recognizes the essential qualities of a horse and the essential force of an ox, that is the language that both can understand. That is their quality of life and not the difference in their form. For that reason, the participation must follow this observation process of changing over the sign from 'growing out to in' this time from 'in to out' and participating in the behavior forms of the physical body.

Try to understand that this idea of wanting to learn how to develop one's inner life can only be dependent on the continuation of one's unconscious existence; that it is not enough to have a flash of insight in one's mind, and it is not enough to be affected by intuition. It is not enough to have a wish to become holy and sacred. It is not the desire on the part of a man to wish to be an angel and to jump over the difficulties as if one is lifted up and put down again in the kingdom of heaven, without having any knowledge of how one got there. Whenever there is any intuition, any deep feeling, any understanding of a

possibility and the hope for the potential existence which could change into an acutality, the requirement is continue to work unconsciously and try, if possible, at times, to Work consciously.

A long time is needed in order to continue with this ordinary life on Earth, and trying to understand it more and more by the acquisition of facts, of course, to be able to know the nature of the ox and the nature of the horse and the nature of one's mind but seen from a standpoint 'sub speice aeternitatis' - from an eternal standpoint, which means beyond time and outside of space, whatever is meant by infinity, that gradually one starts to realize that the only way by which inner life can grow is by the continuation, as well as one can, of one's outer life, and not to let up, and to continue to see what is this creature, living poor on Earth, trying to do with a great deal of patience to introduce something of a different kind of a nature.

One forgets so often and one thinks that one has to show that one is Working all the time. It is the other way around. One keeps on attending to one's ordinary life. And with enough seriousness, and with enough wish to find out what is meant by further growth, and leading gradually to an understanding of that what is the condition of a man on Earth in his incompleteness, and with his motivations, and I say, seriously enough to wish to be honest about himself, that then, knowing the need for how to create an 'I' as the presence to oneself, becoming a replica of God in heaven, wanting to come down to participate in mankind's life; to help mankind on the spot; to tell him what to do and

how. After all, that is participation, like a friend who takes your hand and leads you, like you take a child, if you can, lead it in the right direction by simply telling, giving example every once in a while, touching it when it goes off on a little bit of a tangent.

How does one teach? By being and by creating this extremely sensitive but eternally beloved entity of 'I'. That what one wishes, being then, you might say, crystallized in that what is an aim, being with oneself and, every once in a while, becoming apparent in the wish of going towards it.

You see, Work has to have backgrounds, constant perspectives. All the time, when Work is there, it can be used if the 'I' is flexible and available. It does not mean that, for ordinary life, you have to be on the basis of 'I', as consciousness. You must remain, strange as it now sounds, unconscious, and allow yourself, every once in a while, when there is a wish on the part of the horse, not to be as wild and wanting to find its proper place in a relation to the other two, that then, there is a chance that 'I' can tell, by consciousness and by conscience, that it is available. That when you call on it, it is there, not that it has to be there all the time, apparent. Because, I've said several times, it is sinful to use conscious material when unconscious will do very well for the maintenance. Many times, ordinary life does not require consciousnesss. What you need is consciousness for an inner life, when it is not ordinary, and when you want to use that possibility of the formation of a Kesdjanian or an emotional body in order to free yourself from the bondage of your body. Then you have to have material which

is of a different kind of a quality, but only, I would say, when you want to Work and when you pray for being able to Work. Because when you don't have the attitude, in wishing to Work on yourself, as if one prays to the possibility of something existing of a higher nature, and you call it, at times, God, to be with you, then to tell you, so that He participates in your wishes and sees the strength of the ox and guides it with a little whip, at the proper time when needed. And for the rest, leave the ox alone, because it pulls steadily during your daily life.

I wished you could understand the ideas of Work simpler, and not to let all kinds of high-fallutin ideas get in the way. Don't talk too long about the question of an entity of three centers which cannot be united at all. What is the trouble with each center? How can you even conceive of the idea of any kind of unity? A center - what? This body? It is already with your mind in it and your feeling, as solar plexus, is in the body. It is already connected. It's only the functioning, relating to a particular object in the outside world, where it then is united in that object, not in the body. Because it will never be able to have that what is energy represented by emotions or feelings, or energy as represented by a mind, to be compared with energy as represented by the strength of your body. It is united only in the object in view. That is, if one wants to do something with one's mind and feeling and body totally, the unity is not in the body. The unity is in that what is the object that you wish to attain.

It's entirely different when one talks about fusion because then the bodies are complete, and they are then on the same par,

the same level. They are bodies in their own right; physical, emotional, intellectual. It's a question of a Soul. It's a question of a real emotional body. It's a question of a physical body having completed its road through life. Then the three, because they are equal as bodies and completed as octaves, can then be joined together, and to fill in, you might say, the gaps which still exist in each individual body, to become complete, like on Earth we know negative and positive can complete each other. But when there is an entity that has to be reached, something has to be a neutralizing force between the two, otherwise the fusion will not lead to anything new. When the two bodies even, in a state of development, unite as two, there is only the strongest that wins out. When there are three, there is a triangle which is entirely different figure from a line. And for that reason you see, when one talks about a unity, naturally when already the unity exists in the fusion of such three bodies, there is of course a unity of purpose and the aim that is understood by my three bodies completed because of Work.

Don't talk too much about that kind of unity. We don't know about it. So it is just guessing. Talk about being whole if you like, as a personality united, but the division remains. I've compared it sometimes: it is mixture that only physically is possible. A fusion is a chemical process in which each body loses its identity. Such a difference there is between such two processes. It came up; it was talked about I say too long. Don't , and stop people who think they are completed. Stop people who have hallucinations. They can have experiences, very good experience and beautiful. Sometimes as a result of silence, meditation,

concentration, real devotion. There is a possibility of course of an experience of a different kind, as if in such a case there is an image based,then, perhaps as image, on that what one has thought or felt or what has influenced one. And being sensitive, it takes on at times certain forms, even in broad daylight. Like a daydream can happen. Or all of a sudden a thought strikes one in its completeness in which there is color, in which there is form, in which there is a combination of a variety of different thoughts and feelings, and based of course on experiences of different kind of forms, perhaps aesthetically combined. But where immediately, with that kind of an experience, the mind and the feeling both start to talk about what one has seen. And then I am sorry. That what has been received is put on a lower level of wanting to understand it in the terminology of the Earth.

Leave it alone. Say, thank you Lord. I am glad to have an experience which for me is beautiful, but I cannot explian it. And don't ask me. And don't allow my mind to sit and think about it, and to feel perhaps that I am a chosen one who has experiences of this kind. No, it just happens. And it's all right when it happens. Almost recognize it and pass it by. It is past. What it gives you, if it could as a relationship of yourself towards the possibility of further growth, is a conversion of that what you have experienced as a form of energy, expressing itself in such joy that you were, let's call it, chosen to have that. That then immediately you say, in gratitude, here I am, my Lord. What is it that I have to do? And immediately your mind says, you know what to do. If you know Work, why don't you? And don't stare yourself blind on any kind of, what then is called a hallucination, and what turns out to be a "fata morgana." It has no substance

on Earth. And you will be able only to fill it with substance when you leave this Earth, and live on a different plane where such, I call them now, hallucinations, become actuality of an existence of a certain kind of form in which there is harmony expressed, sometimes called music of the spheres, which of course does not belong to the Earth, but which, every once in a while, is given to a man to help him and to affirm in him the hope for himself that some day, some time, some moment, he will be free from the bondage, and that then to simply say it poetically, he will be able to sit at the feet either of Gamaliel, or of the Lord, or find a place in the totality of the universe where he belongs now and forever and ever.

One must work for one's living. One must Work for the wish to build a Soul. One must Work for the practicability of that what is felt as religion. And what one understands with one's mind to be the truth.

We will talk more about such things, in time.

To Gurdjieff...

SIDE TWO

PART THREE

MR. NYLAND: I use the word honesty quite a bit. What--It has to do with truth. But if we don't know truth, do we know honesty? Honesty is relative. It is in relation to what one is, what has been instilled in one, and what is the understanding of the rules under which we live. I am honest when I know a certain law and I am--obey it. I'm honest regarding that law. When I make a promise, and it is within my means to keep that promise, I'm honest when

I keep it. When I want to say certain things that I believe are truthful, I'm honest when my conscience allows me to say such things to people or in general. I can be honest in my attempts to Work. It has nothing to do with the results. The honesty is dependent on what I am, what I believe my personality, and whatever there is as perhaps part of the beginning of an individuality, will allow me to be, and, in relation to a conscience, that there is no friction, that there is only acknowledgment and approval, that there is no fight in me. I am more honest, the more complete I am in harmony with what is me. The more there is of this me, you might say, the more honest attempts there are, the more possibility there is that the honesty occupies more than half, sometimes a higher percentage, sometimes all of me, over which I have authority. And I cannot be held responsible, and I cannot be called dishonest when I am ignorant, particularly of certain facts which may be truthful and known to someone else, but are not as yet within my world.

If I talk about my world and honesty in my world, I have to extend this world far enough to include the possibilities of other peoples' worlds. And it is almost a foregone conclusion that I cannot include everybody. And for that reason, I have to simplify my life when it comes to honesty. Because, I cannot apply honesty to all my superficial actions and even defend them, because sometimes I may not even know where they came from. And, although I may have acquired a great many and I may have believed in and then, when I repeat them, I would be honest, it is not true honesty. It is acquired honesty. And honesty is then an acquired characteristic which many times is just superficial.

I use honesty sometimes for a very bad purpose, in order to clear myself in the eyes of someone, and I call it even clever

honesty, when there is something in me that wants to make the appearance of something which I believe in, and the other cannot. And then there is no chance of agreement but still my conscience can be satisfied. Sometimes it's a very thin line of this kind of honesty, and I must be very careful that if I wish to become really honest, I have to make sure that there are no more fine lines, that there is a yes and there is a no and in between there is nothing.

There is no interpretation of honesty. There is a fact. The more absolute such a fact is I call it the more honest, the more the attempt is regulated by a conscience which is based on my emotions and not on my mind, the better I will be off, in this world, because my mind cannot as yet function honestly. It has too many associations connected with it.

The first step for a man is always to defend his emotional states and to believe in them, and when it is still too much on the surface, and when there is still too much crticism, and too much interference from others, he has to draw within and find what is honesty within himself. And then, that honesty becomes his own and becomes independent on anyone's interpretation and not at all dependent on what is written, not even in holy books. Real honesty for a man is entirely his own. And sometimes one says, it is when he is clear with his eyes being able to stand the light of the Lord. Because, you see, the light of the Lord will destroy him if he is not honest.

How difficult it is, that we know. But also, how little we make attempts to be conscientious and perhaps you don't know that because you don't want to think about it too much. And you

always will be ready with your clever mind to justify. When a promise is made, when there is a debt which is owed, one must pay, whatever the cost. Otherwise confess that you cannot fulfill your promise. Then your conscience is again clear for a little while. But man is made in such a way that he constantly will have an excuse and, when he runs out of excuses he makes them. When he runs out of associations, he wants the associations to support him. When there is not the reality of a conscience, man uses little images and comparisons and, basing it on hearsay or that what one believes another person is, one uses that as a substitue for real conscience, and one is able to live with that, for a little while, because, almost I would say, no one questions it. And if you don't question it, no one can. And the Lord won't know because if He did know, He would strike you dead and He doesn't. So the conclusion is, He doesn't know. But He is not interested; that's why He doesn't want to know. He leaves it to a person to develop his conscience. When the conscience is actually developed, when it belongs to Him and Himself only, when it becomes independent on the opinion of others, when it is regulated by the pros and cons of his inner life, when there is, in the presence of his conscience, something that is not belonging to this Earth and has a measurement of its own, when a man will allow this, as a result of his seriousness in wanting to grow up, then his conscience will be able to have a voice. And then the conscience itself can be used as a voice by other forces telling him, I say sometimes, in the silence of the speech of one's conscience, to remind him of his holy aim of belonging to a different world, which many times he doesn't wish to remember.

If I owe a person money, I must pay. If I have made a promise, I cannot use any excuse. When I have said yes, it is yes, and no mistake. And if you put nay in the place of yes, you kill your conscience and you destroy it at that time, and you will have a difficult time to build it up again, because very soon such a person will have the beginnings of a conscience shot full of holes of unconsciousness and unconscientiousness. It will be destroyed and he will be lost because then he has no measure than only what is given by the Earth. And the law of the Earth is that he will die.

It is so difficult for a person when he is in Work to be honest about his Work because one wants, every once in a while, to appear better - perhaps for ease, perhaps for one's own satisfaction, perhaps for a little admiration, perhaps to feel a little better, and even perhaps to be a little less disturbed by others. That is still where the fine line is. But when one's inner life is touched, it is very clear what is right. I call it then the agreement between your mind and your feeling. Or, it is rather as an agreement between consciousness and conscience. It is a necessity of having this 'I', which we talk about, function and become apparent with the knowledge, and telling the conscience what is right and wrong, that because of this following up on that what is right and must be done, that what is knowledge becomes an understanding of one's being and the level of one's being is raised a little bit, a little bit closer to the possibility of its own freedom.

I see many times among us people who are not conscientious, people who are hypocritical, people who remain inconsiderate,

people who, for themselves, are selfish but wish sometimes certain things for someone else where they know it could do them harm. All such matters are matters of honesty. How will we live when one is, let's call it, inclined and when one has that kind of a tendency, perhaps acquired, perhaps a little deeper, perhaps based on the wish to follow the line of least resistance. How can any man become religious, and how can any man, who is that Work honestly on himself when he starts to close his eyes already for the very small kind of things which happen to be on Earth and which, of course, are earthly and have to be measured by the laws of the Earth and where there is a rule, sometimes morality, sometimes ethics, sometimes religious damnation, or glory to God, in words, but nevertheless having a definite meaning for ordinary life.

Behave as you wish to love yourself when you love others. It is not that you have to deny the love of yourself. You're entitled because you are alive, and you can love your life. It does not mean you have to love the form in which this life happens to be because it was not you who made yourself. One is made by Mother Nature on Earth. One can be remade by God of Great Nature affecting one when the openness is actually such that you realize what Mother Nature has done is insufficient for the purpose of evolution.

How long it will be before we can actually say 'yes' when it is yes, when one can say to each other, this is it, may God kill me if it isn't. When one can say, this you can trust from me because I have no fear, because I do not tell you a lie even if I can explain the absurdity of certain behavior. If you could give me time to explain, I will tell all of it, but then you must listen as if you are me. That is a requirement for honesty - that you ask someone to be as honest as you are and you're under the

obligation to explain your honesty in your way. Then there may be a chance that the other can become your mind when your feeling disagrees with, perhaps, what is the opinion, and then after sometime of an understanding of living together, like a mind and a feeling can live together in peace, when once a language has been formed between consciousness and conscience.

It is the language which is based on the understanding of a two-faced Janus. It is sometimes the language which is understood as being above, the language which belongs to the horse or to the ox, and it is not the language of the driver. It is the language of that what is a representation of God on Earth, when one realizes what Earth could mean when God wishes to come, when the opening the door of your heart can be sufficiently open that God can pass by and see you as you are, when that what you wish to see you and observe yourself is like God, accepting you for what you are. Sometimes with the dishonesty of the Earth, the honesty of the observation will lift you away from the bondage of your dishonest behavior, dishonest thought, and dishonest feeling.

You see, it is a prayer that one says early in the morning when you get up and you face life like an awakening, and you ask more to yourself than to anything else, 'May this day be an honest day for me, in which my behavior can be understood as objectivity, because then it will be acceptable to all of mankind. And then, God can be within my heart.'

It is a long road but don't desasperate. Don't fear. It can be, if you wish. One has to learn very slowly, but honestly and sincerely. Like Gurdjieff, whatever he told, for the sake, let's say, as perhaps even a Messenger from above, or some kind, coming to us in a form, and containing knowledge which for him

was the totality of his life and could become for us the understanding of an objective way of Being.

So, Lotus, may Gurdjieff remain your father.

So, good night everybody. Have a good Sunday tomorrow.

END TAPE

Transcribed: F. Staffanell
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